1:Layard E-5 (1914-1915) 1942
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(ii) those other parts of Malekula and of the more distant islands such as Santo, Malo, Oba, Raga and Ambrim, which the Small Islanders visit in the course of their canoe trade in pigs and other objects, but with whom they have no marriage connexions.

(*a*) DISPUTES BETWEEN MEMBERS OF THE SAME CLAN

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Thus, if a dispute arises between a man and his own lodge-brother belonging to the other "Side of the Lodge," every effort would be made to find a peaceful settlement, and if it came to blows, clubs only would be used.[1] The same may be said of quarrels between the members of two Quarters or two Sides of the Stone, with the exception that more persons would be involved, and spears also might on occasion be used.

(*b*) DISPUTES BETWEEN VILLAGES OR SIDES OF THE SAME ISLAND. FORMAL COMBAT ON SPECIAL FIGHTING-GROUNDS

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The skirmishes described above were all in the nature of guerilla warfare on a very small scale. They were not noble conflicts at all, any trick being permissible, and clubbing or spearing from the back, or even when the enemy was quite unaware of being attacked, being more usual than face-to-face combat.

Quite different from these were conflicts between the two Sides of the same Island, or to a less extent between individual villages composing the two Sides. In both such cases the conflict took on a much more formal aspect, being fought out with clubs or spears at pre-arranged times on special fighting-grounds. Each pair of adjacent villages had a recognised fighting-ground at some spot where their respective territories joined. If there was an already clear space between them, such as a beach, this would be used. One such was the central portion of the beach Kowu, each end of which belongs respectively to the two villages of Pete-hul and Togh-vanu, and where formal combats between the inhabitants of the two villages took place. If no natural open space existed, a widening

[1] Godefroy (1, 1934, p. 53) relates how, in case of unwitting murder, "a pig is substituted for the murderer. According to ancient custom, the murderer was seized by the arm, then dragged to the dancing-ground, and there struck lightly with a wooden pig-killer as if he were a sacrificial pig. Having thus been 'sacrificed,' he takes a title of shame; he becomes '*Malolo*,' and is thenceforth forbidden from taking part in any social or religious act. Till death he will remain '*Malolo*,' the sacrificed one."

There are, however, cases, particularly when a serious dispute occurs within the framework of the biological family unit, when other solutions are found. Thus my informant Ma-taru's elder brother Are (see Table X) had a quarrel with his father Ter-ter-mal, and, "in order to spite him," committed suicide by breaking off a part of the shaft of a human-bone-tipped poison-arrow, so as to make it short enough, and shooting himself with it in the calf of the leg.